The Bombay Guardian.

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WEEKLY REVIEW.

—We take the following from an exchange:

Thoroughly to hate evil is one of the chief constituents and safeguards of virtue or holiness. That eminent Christian and scholar, Arnold, of Rugby, as he sat beneath the sweet and softening influences of a deep Italian sky, musing upon the beautiful waters of Lake Como, once wrote thus concerning this truth:—"It is almost awful to look at the overwhelming beauty around me, and then think of moral evil. It seems as if heaven and hell, instead of being separated by a great gulf from one another, were absolutely on each other's confines. Might the sense of moral evil be as strong in me as my delight in external beauty; for in a deep sense of moral evil, more, perhaps, than in anything else, abides a saving knowledge of God. It is not so much to admire moral good—that we may do and yet not be ourselves conformed to it; but really to abhor that which is evil—not the persons in whom the evil resides, but the evil that dwelleth in them, and much more manifestly and certainly to our knowledge in our own hearts—that is, to have the feeling of God and Christ, and to have our spirit in sympathy with the Spirit of God."

We heartily subscribe to the opinion here expressed. There is the greatest contrariety between the material world in which man is placed, and the moral world that has its temporary *habitat* on this earth. And that which greatly enhances the mystery of this opposition is that the former is made subject to the latter. That which speaks of the perfections of the Deity is for the present made captive to sinful and self-willed man. In Romans viii. 20-22 we have a reference to this conflict and to the coming liberation of nature from the subjection of sinful man. But there is one expression in the above extract that we do not altogether see our way to adopt. We are to abhor "not the persons in whom the evil resides but the evil that dwells in them." We doubt if it is possible to make the distinction between sin and the sinner. Has the sin any existence apart from the sinner? The sin consists in a wrong use of his powers by the sinner. The sin is in the intention, the will, the purpose, in a word, in the agent. Is there any thing to hate but the wrong moral action of the offender? But when we reach this point and settle it that it is the sinner to whom odium is due, a difficulty presents itself. God does not hate the sinner; at least that is not the ruling feeling of God towards him; and Christians do not hate sinners; at least that is not their predominant feeling towards them. We suppose the solution to be this: We look at the sinner under different aspects. Looking at him as a sinner we deeply feel the wrong and evil of his conduct; but we also look at him in the light of the Gospel which shows us how God can at once manifest his abhorrence of the evil and offer him forgiveness and a new nature. We look at him in the light of his possible salvation. We remember that we were ourselves immersed in sin and that God saved us without any sacrifice of justice. As a matter of fact, it is in this light that we habitually look at him.

—We have received the Report of the Bombay Medical Mission for 1877. The progress in the number of cases treated since 1873, has been remarkable. In 1873, the cases were 3,451; in 1874, 4,468; in 1875, 6,177; in 1876, 7,100; in 1877, 10,715, besides 1300 at a branch dispensary in Byculla, making 12000 in all last year. The great increase last year was owing in a measure to the influx of famine fugitives. This is a very interesting and suggestive report and we hope that many of our readers will see it. We make some extracts from it, in another column. The Bombay Medical Mission has in a high degree the confidence of all in Western India who are acquainted with the noble work it is doing and with the devotion and ability of its superintendent. All other mission work in Bombay is supplemented and aided by the work of this mission.

—We believe we have not yet noticed the Report of the M. E. Theological Seminary in Bareilly, under the presidency of the Rev. D. W. Thomas. There are nearly sixty scholarships endowed at a cost of $1000 each. Mr. Thomas himself gave $20,000, about Rs. 40,000, for the endowment of twenty scholarships. It is only about five years since this institution was begun. A letter from one of those who conducted the examinations at the close of the last session says: "There were twenty students in attendance, and these were in three classes. Besides, there was a fine preparatory class of fifteen or twenty. The course of instruction was entirely in the vernacular and is intended to prepare native young men for the work of preaching in their own language. The resources of vernacular theological education are not too scanty to allow a wholesome and thorough training in this direction. Among the subjects taught are Exegesis, Sacred Geography, Bible Archeology, Natural Theology, Hindu and Mahomedan Philosophy, Hindu Mythology, Moral Science and Homiletics." Persian, Arabic, Sanscrit, Greek and Hebrew will also be taught when occasion arises. Students are received from other missions; one of the recent graduates belongs to another mission and returns to it. The letter from which we have already quoted, says: "this whole outcome is almost entirely the product of the thought, generosity and enterprise of the present principal. He first gave the idea its shape, and by his own donations and endeavours, with what he has induced others to give and do in America, has succeeded in founding this institution. Of its usefulness there cannot be a doubt, and there is no doubt that its usefulness will be continually increasing in the future." A normal High School Department has recently been added. Connected with the Seminary there is also a Christian Colony, Panahpore, with 74 families engaged in the cultivation of several hundred acres of land.

—The Rev. Robert Spurgeon, of the Baptist Missionary Society, Jessore, Bengal, is for a short period in Bombay, ministering to the Baptist Church here, in the absence of a regular pastor. Mr. Spurgeon is a relative of the distinguished pastor of the Metropolitan Tabernacle. It is hoped that before many months the Baptist Church in this place will be supplied with a pastor from home.

—In the House of Commons, April 12, after getting the reporters excluded, the home-rulers, Messrs. O'Donnell and Parnell, sought to apologize for the horrible murder of the Earl of Leitrim by quoting from some Irish newspapers charges against the late Earl. Dr. Ward, another Irish member, did something to retrieve the honour of his country, by strongly denouncing the course of those "who dragged the cause of Ireland through blood and mire in order to build up their own reputation." There was extraordinary confusion; and to cap the climax, Dr. Kenealy presented himself as the champion of O'Donnell and Parnell. One auspicious result is announced,—the home-rule party may now be considered to be broken up.

—The notorious William Tweed died in gaol in New York on April 11th. Just before dying he is reported to have said: "I have tried to do some good, if I have not had good luck. I am not afraid to die. I believe guardian angels will protect me." We have here an illustration of the self-deceiving power of the human heart. Here was a man who seemed to think that all the duties of life were summed up in the obligation to enrich himself, William Tweed, at whatsoever cost to others and at whatsoever negation of principles. As he lived so he died. Self was uppermost. The truths that he had constantly excluded from his attention, remained so excluded. There is sometimes a resurrection of injured truth, in the conscience of a dying man; but this is far from being always the case. Ordinarily the awakening does not take place till the spirit has passed into the other world. That hardness of the heart, that insensibility to divine truth that men covet and sedulously cultivate, becomes their portion and curse! All this only shows the great danger of trifling with the truth.

—We noticed some time ago a book called The Childhood of the World, by Mr. E. Clodd. Another book by him is entitled The Childhood of Religions. There is a special edition for schools. It is very sad to think of children growing up with no better pabulum than such as these books furnish. We can only describe them as eminently jesuitical, only instead of seeking to insinuate some form of religion, the object seems to be to fill the mind of the scholar with doubts regarding revelation. The author labours hard that his pupil shall not think better of Christianity than of other religions, and does his best to take out of Christianity its fundamental doctrines. While reserving his critical keenness for the alleged defects and blemishes of Christianity he yields his admiration very freely to other religions.

—We have been requested to publish the following letter written by the Rev. G. H. Rouse of the Baptist Mission in Calcutta, April 30th:

I have very sad news to give you. Miss Crark who came out last December to join our Zenana Mission, is no longer with us on earth. On Saturday week, the 20th, she was taken ill with cholera, and after lingering on since then, she passed away to her heavenly rest this morning. She suffered much during her illness, and the change to her must be glorious indeed. We who are left, and especially her fellow-workers in the Mission, must simply bow in submission to him who "doeth all things well."

—From some of the escaped passengers of the wrecked steamer *Childwall Hall*, who have arrived in Bombay, the *Times of India* has obtained detailed accounts of the wreck. They are of an unusually harrowing character, as the impression produced is that all might have been saved if order had been maintained on board after the vessel had gone ashore. The stewards siezed a boat and made off; the sailors siezed the life boats and left the wreck; and when the Captain called for his men to help in saving the passengers, he found that he had no longer any crew. Most of those remaining on board got into the one boat that was left, and which was itself little better than a wreck, the side having been stove in. In contrast with the selfish conduct of the sailors, that of the ship's doctor presents an admirable relief. He had got into the boat, but finding it overloaded he went back to the wreck. Others too are honorably

mentioned. The Captain remained on the wreck, 'thinking of every one's safety but his own.' The party in the boat suffered terribly, the boat being full of water and repeatedly capsizing; the greatest danger was induced by the panic-stricken state of two or three persons. Out of the twenty one on board nine perished; the rest were taken off by a steamer. The Rev. Mr. Horsfall, Chaplain on the Bombay establishment, was on board the steamer and was lost, but in what way we have not seen stated.

—There has been an immense circus on the Esplanade for some months. After a while the manager announced that he was desirous of expressing his gratitude to the people of Bombay for their patronage, and that he would do this by giving away some Rs. 5000. Virtue is its own reward, and the people crowded to the entertainments more numerously than ever before. In fact, it seemed as though the generous manager would be compelled, in spite of himself, to make money by the operation. So it went on, night after night distribution of money was made to those who had the right tickets. The other night a prize of Rs. 500 was paid to a coolie, who walked off, envied and admired by all. But, as we learn from a contemporary, some inquisitive persons followed him and saw him make over the money to two persons who are known to be connected with the affair. The coolie, on being interrogated, said that he had been hired to received the prize on condition that he should pay it back, as he had done. The proprietor of the Circus appears to have made over to a company of Native speculators the privilege of giving away their money to the good people who crowded the Circus, and doubtless they paid him well for the privilege. He has found it more blessed to give than to receive, but in a sense not known to Scripture.

—The hot weather is now upon us. But with our sea-side exposure, the hot weather in Bombay is by no means unbearable. The chief difficulty is that so many insist upon adding a good many degrees to the thermometer by the use of stimulating drinks. It is to us a surprising piece of infatuation that men who have to encounter the severity of a tropical sun should intensify their susceptibility to it by charging their system with alcoholic influence. The common sense on which John Bull prides himself seems to forsake him when strong drink is in question. The drink is properly called strong, in respect to its power to take strength from the victim.

—If only for the sake of invalids, it seems a great pity that there should be, year by year, in the hot season, an ever-recurring ice famine. What surprises us is that American enterprise should fail to hinder the frequent recurrence of these iceless periods. If there had been no importation of ice at all, there would probably be a regular supply of manufactured ice.

—Ever since the termination of the war between Russia and Turkey, we have cherished the hope that there would be no war between England and Russia, and we see no reason yet for abandoning this hope. The risings in different parts of Turkey seem to have been trampled out, but that in Roumelia continues. We should be sorry to see all things remain as they are and we do not believe that they will. But we expect more from negotiation than from war. France is a good deal occupied with the great World's Exhibition that must be now open, and which is expected to eclipse all previous exhibitions. It is believed that the recently despatched Indian Expedition will find work in guarding the Suez Canal.

—The *Indian Mirror* is surprised that the President of the United States, a country where there is no state religion, should make an annual proclamation of a Day of Thanksgiving to be observed by pionsly disposed people of all denominations. It sees in this the action of a theistic Government and says: 'The eclectic genius of America has thus found out the very ground that is occupied by us Theists in India.' Our contemporary must pardon us for smiling at this observation. The day of thanksgiving is a New England usage dating from the pilgrim fathers, and has been little known beyond the bounds of the evangelical churches. As a matter of convenience, that all might keep thanksgiving on the same day, the Governor of the State would fix upon some day and proclaim it. The desire to have a common day of celebration has extended to the country generally, and so, of late years, the President has fallen in with the views of the people and made proclamation of a day of thanksgiving. There is of course no obligation upon any one to observe this day or any other. But it is generally observed, and chiefly by those who meet in the name of the Lord Jesus Christ. It is as the servant of the people that the President issues the proclamation. The *Mirror* says: "America presents the picture of a church divided within itself, and the most fastidious and far-seeing statesman must fail to direct the energies of the nation to a common centre where the mutual animosities between sect and sect are so unconquerable." According to this the religious liberty that exists in the United States tends to political disorganization. We entirely disagree with our contemporary on this point. We do not know of any people that are more capable of acting in concert to secure a common end than those of the American Republic. When slavery existed that was a barrier; but the diversity of religious sentiment has not been a greater bar to union in America than in other countries. Not so great, in fact. It is not true that the mutual animosities of different sects in America are what our contemporary imagines. On the contrary, there is for the most part a kindly feeling between the various bodies. The Romanists have opposed the public schools because the Book which they admit to be the word of God is read in them; but on the whole each body of Christians pursues its way without any manifestation of bad feeling towards other bodies. The greatest bitterness is generally awakened in countries where there is an established religion overshadowing the rest, and prejudicing the cause of religious liberty.

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THE ORACLE OF THE HEART.

The Editor of the *Indian Mirror* thus defends his reference to conscience:

"In all matters of ethics we Theists identify conscience with Divine revelation. Our theology defines the former to be the ear of the soul whereby God's injunctions and precepts are heard within. The use of the word conscience in this sense may be quite arbitrary and peculiar to Brahmoism. But so long as we accept it in this sense, every Brahmo is pehaps justified in depending upon his conscience for a revelation of the Lord's will with reference to the general as well as special duties of his life. It would be unbrahmic on the part of the minister to claim or arrogate to himself any other revelation."

If we regard conscience as the voice of God, then we are met by an insuperable difficulty. What the conscience of one man bids him do, the conscience of another with equal stringency forbids him to do. The conscience of the leader of the Brahmists, (if we may still call him so,) forbids him absolutely to observe the laws of caste; the consciences of myriads of Hindoos forbid them to deviate in any particular from these laws. There are men and women in India who would rather die than drink water from the hands of a low caste man; and if in some moment of weakness they should do this, their consciences will so goad them that life will be scarcely supportable under the burden. In the beginning of this century the Hindoo widow was not conscious of any more imperative obligation than that of immolating herself on the funeral pyre of her husband; but the Hindoo widow of the present day is not sensible of any such obligation. Only a few months ago men were engaged in mortal conflict with each other, who were alike animated by a conscientious conviction that they were right. The Pharisees, persuaded that they were doing God service, put to death the early Christians; while these committed their departing spirits confidently into the hands of their heavenly Father. Now God cannot lie and cannot contradict himself; and it is utterly impossible that the voice of conscience should be the voice of God in these conflicting cases. How can any reflecting person deny the evidence that Conscience, like all the other powers of man has participated in the corruption caused by his fall into sin. As a matter of fact, the consciences of men are very much what hereditary influences, and the influence of circumstances, make them to be. The child of a Brahmin, brought up by a Musalman will become a bigoted Mahometan, and will gladly risk his life in endeavouring to extend his religion in the world. We do not hesitate to say that conscience is the mightiest of all agents engaged in keeping this world in a state of alienation from God. There is only one man whose conscience is as the voice of God, and that is the man who from earliest years, instead of trusting in what his own heart tells him or in what men tell him, waits upon God intelligently and humbly, for the wisdom that is from above. But this is not at all the course pursued by men. Instead of seeking the best light for their consciences, they seek to know what people about them think obligatory. It is because of the utter inadequacy of man's conscience that God has been pleased to give mankind a revelation which is indeed the voice of God speaking to every man. Men prefer their own ideas of duty to those of God, and the most stubborn resistance is offered to the Gospel by those who are most conscientiously devoted to their own systems. The most hopeful sign these persons can exhibit is to distrust the deepest convictions of their own mind, and give place to the idea that their deceitful hearts may have led them astray. It is very certain that our Lord never thought of apologizing for the Pharisees, when he said that they would kill the Christians under the belief that they were doing God service. The fact that they had such convictions showed very plainly that they had been brought up in a very different school from that of God. When the adversary has succeeded in planting his flag in the human conscience, then his flag is on the citadel. Every man must be aware that the exercise of his reasoning powers has an influence upon his conscience, and men instinctively shrink from such exercise of their reasoning powers or their powers of observation as will have the effect of altering their convictions. Baboo Chunder Sen finds the voice of God in his conscience, which assures him that he did right in giving his daughter to the Maharajah of Cooch Behar; but his coreligionists find it in the very different oracle of *their* consciences. If the conscience is the voice of God then it is true not only as regards the Baboo's conscience but as regards those of his Somaj who differ from him. We thus see the utter inadequacy of any such revelation as this and the absolute necessity of an external revelation whereby men can ascertain what is indeed the mind of God and what is indeed obligatory.

We may illustate this matter by the laws of an earthly king. The citizens admit their obligation to render due obedience to the King. But instead of consulting the decrees of the sovereign posted up on the palace-gates, they listen to what some pretender assures them is the will of the King. The king's decree requires that on such and such occasions they sould present themselves at the Palace, pay an income tax of six pence in the pound and receive a document guaranteeing to them the rights of citizenship. But the pretender assures them that the king dispenses them from appearing at the palace, only requires of them three pence in the pound, to be paid to the pretender who will give them a paper signed by himself. The flattering prospect of supposed gain blinds them and instead of enquiring carefully as to the credentials of this pretender, they fall into the trap laid for them. They go on very conscientiously paying the diminished tax, and treat as fools those who insist on going to the palace-gates for their instruction. At length there is a day of account,

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and the foolish men who have been listening to the pretenders, find that they have really been guilty of rebellion and that their conscientiousness has only brought upon them severer punishment.

INTERNATIONAL BIBLE STUDY.

May 19th, 1878. 2 *Chronicles* xxiv. 4-16.

JOASH was a mere child when he came to the throne. His mother's name is mentioned. There is generally in these books a care to specify the mother's name; among the Jews the place of woman was not at all the insignificant place that it has too often been among oriental nations. The mother's agency in the formation of the child's character was by no means contemptible. Joash, when an infant, had been doomed to death with all the rest of the seed royal by Athaliah, but in the singular providence of God had been saved and brought up secretly in the very precints of the temple. Jehoiada the high priest brought him forth at an opportune moment and secured to him the crown. Naturally he was under the influence of Jehoiada, and happily this was an influence for good. In too many instances the possession of temporal power has only been a snare to priests; a spirit of pride and ambition has been awakened, and they have sought the aggrandizement of their own order. But the influence of Jehoiada was of the greatest value to the youthful king. Our attention is called in this chapter to the zeal manifested by Joash for the restoration of the temple. Under the rule of Athaliah it had been openly profaned, and its dedicated things had been removed to idol temples. Joash gave instructions to the Levites that they should traverse the land and receive the voluntary offerings of the people. But the zeal of the king outstripped that of the priests, and the king found that under one pretext or another his commands were not carried out. Finally, a chest was placed at the gate of the temple and a proclamation was made throughout the land that contributions should be made for the object expressed. There was a hearty response. It was again a time of revival; the interest displayed by the king in the service of Jehovah was the means of recalling the people to a sense of their obligation to cleave to the God of their fathers. How solemn the responsibility connected with high position. How fitting is it that we should continually observe the command to pray for those who are in authority. Soon there was abundance of money for the accomplishment of all the needed repairs and embellishments. Under the present dispensation, the only analogy to the temple of God at Jerusalem is that which is furnished by the spiritual temple, the entire body of believers. We are the house of God, says Peter i. iv, 17; ye are the temple of God, says Paul. In some respects the synagogues furnish a better parallel to our modern churches than the temple could do. But on the other hand the manifest presence of God is no longer restricted to one edifice; where two or three are together in my name there am I in the midst of them, says Jesus. Still, it would be a great mistake to put the modern church edifice in the place of the temple at Jerusalem. It is built more for the convenience of the worshippers than as a dwelling place for God. It has no sanctity but such as it derives from the presence of those in whom dwelleth the Spirit of God. The zeal that formerly manifested itself in abundantly supplying the means of restoring and adorning the temple, may not now find full expression in building a Christian church. The whole cause of Christ demands our sympathy and aid; we must seek the enlargement of the Saviour's kingdom, and come to the help of those who are engaged in the work of evangelization. We are told (10) that all the Princes and all the people, the wealthy and the poor alike, rejoiced in giving what was needed for the restoration of the temple. It is a remarkable fact, undreamt of by the mass of mankind, that the highest enjoyment to be obtained from money is when we give it to the Lord. It is important that children have the opportunity of learning this. This blessing came down in great measure on the church of Pentecost. In succouring the poor and needy among Christ's flock, they found a happiness that no previous expenditure of money had ever obtained for them. From many sources we are excluded, it may be; then let us not make light of such as are within our reach. It is not necessary that we be rich, to enjoy the happiness of giving; the poorer we are, the more blessing will come to us from our liberality. If all the children in our Sunday schools can be effectually taught this lesson, what a safeguard they will have against that covetousness that so domineers society in these days. Let them be trained to find more pleasure in giving for some good cause than in any expenditure on themselves.

THOUGHTS ON THE GOSPEL OF JOHN.

"HATH not the Scripture said that Christ cometh out of the town of Bethlehem?" vii. 42. An imperfect acquaintance with Scripture is often the parent of infidelity. Suppose we take what is said about the humanity of Jesus in the Gospels and then begin to draw our own conclusions from this; it will be a wonder if we do not go wildly astray. We cannot be said to receive the testimony of a man unless we receive his whole testimony. The facts of the nativity of Jesus were, in the nature of the case, not so public and patent as the facts connected with his long residence in Nazareth. If these disputants had simply given heed to the facts that were before them, they would have seen that God was bearing testimony to his Son from heaven, and if they had humbly sought for an explanation of what seemed to them incongruous they would have speedily obtained the elucidation of their doubts.

"Have any of the rulers or Pharisees believed upon him?" 48. Society is organized in such a way as to give the god of this world as little trouble as possible, in ruling men. The great mass of men are taught that they are not responsible to find out the truth, but only to follow the guidance of those to whom it is given to find it out. The rulers, the Pharisees, the appointed religious guides, these are responsible to ascertain what is true and what is not; others are dispensed from such enquiries; the path is made ready for them and all they have to do is to walk in it. These rulers and Pharisees are interested in maintaining those views that secure to them a position of authority and pecuniary advantage; they are kept in allegiance to him by a regard to their own supposed interests. And notwithstanding the popularization of knowledge it is still very much the same; the mass of men believe what society requires them to believe. The leading article of faith is to keep well with those who have most influence.

"Tempting him that they might have to accuse him." viii. 6. Either of being no true Jew, not requiring the execution of the penalty denounced by Moses, or of being traitorous toward the Roman Government, in assuming to decree people to death. "Neither do I condemn thee," *i. e.*, pronounce sentence upon thee, adjudge thee to death. There is no evidence that the woman was penitent, or that she sought to be acquitted in the sight of God. What our Lord declined to do was to pronounce sentence of condemnation upon her. On another occasion he said, 'man, who made me a judge or a divider over you?'

"I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." 12. In the conviction of sin so suddenly and effectually brought home to the Scribes and Pharisees, Jesus saw a foreshadowing of the profound conviction of sin that should come upon men through the outpouring of the Holy Spirit. We cannot walk in darkness and follow Christ. Many who claim to be following him are seen to be walking in the darkness of self-will, covetousness, malice, guile or impunity. They that follow him are not hiding from conviction, and are not battling with it. How many, alas! employ their ingenuity in keeping conviction at a distance.

"I judge no man." 15. In the sense of adjudicating as to their personal character. But the manifestation of Christ's own character is in one sense a judgment; for the great discrepancy between his ways and our ways, his thoughts and ours, is a judgment, and an overwhelming one.

"I am not alone." Jesus would not take a step without the assurance that his heavenly Father was taking it with him.

"His hour was not yet come." 20. It was necessary that the character of Christ should be fully revealed, and an ample body of instruction furnished for the use of his disciples in all ages, before he should lay aside his power and suffer men to have their way with him.

"Ye shall die in your sins." Men have no other thought than that they shall live and die in their sins. There is a faith in Christ that takes men out of their sins. And Christ is rejected for this very reason that he comes to separate men from their sins. Under the Gospel dispensation, a reward is offered to him who shall devise a Christ that shall most successfully approach the Christ of the Gospels without requiring an absolute abandonment of sin; there are many competitors for the prize; and as a matter of fact, men find that they may have, in the bazaar of this world, just the Christ that they have a liking to. Daily we hear the cry, Lo, here; Lo, there. Men are coming forward with their Christs, alleged to be genuine, and try to persuade people to give up the Christ of the Gospels and accept of the new one.

TABERNACLE TYPES.

THERE are some writers who look upon all that is said in the books of Moses about the tabernacle as having a spiritual significance, and who very laboriously seek to read the Gospel in the minutest details of that structure. Some Notes on the Tabernacle Types of Exodus xxvi. meet our eye. The tabernacle is composed of ten curtains so united as to make two groups of five each. This represents the division of the Church into Jews and Gentiles. But not satisfied with this interpretation, the writer goes on to say that one curtain sets forth Christ and the other sets forth the Church. It would be easy to add to these fancies, and say that the one represents the Church on high and the other the church below, or that the humanity and divinity of Our Lord are designated. The curtains are made of fine twined linen, and blue and purple and scarlet. We are told that *blue* means perfection. A Hebrew word something like the one translated blue, but of quite a different origin, means perfection, and this is taken as a proof that blue is typical of perfection. But if blue means perfection, the purple and scarlet would seem to mean imperfection. However the writer fails to make that point. He says:

"Christ's Church, as beheld by God, is perfect in beauty; all the comeliness of Christ is theirs (Eph. i. 6). It is only in Christ, "the Beloved," that they are acceptable to God. But there is another Scriptural sense in which the Church of Christ is said to be "perfect" (see Gen. vi. 9 and xvii. 1). In Ps. cxix. 1, "undefiled" is the same word, and "plain" in Gen. xxv. 27. The Church of Christ should seek to be plain and simple, undefiled, upright, sincere, and straightforward in their conduct, without hypocrisy or deceit. And this shall be followed by a good consequence (Ps. xxxvii. 37).

But, again, there is another way in which the Church is said to be perfect (1 Cor. ii. 6). This does not mean without inherent sin, neither does it signify plain and simple; but, see 1 Cor. xiv. 20, grown up to spiritual maturity (Heb. v. 14). So as the Church of Christ is in God's sight perfect in beauty, it should seek to be plain, simple, and undefiled, and also seek to "grow up unto Christ in all things."

Now the Church of Christ should indeed be simple, sincere, undefiled and so on; but is it in the word *blue*, in the description of the tabernacle curtains, that we are to find the great argument for the cultivation of these graces? On every page of the New Testament we have instructions regarding these graces, in language most unequivocal and it seems to us a strange taste, to say the least, that seeks to evolve these obligations from the minute details of the tabernacle arrangements. Again,

we are told that the *loops* mentioned in verse 4 by which the curtains were to be connected together, mean the graces of the Spirit. These loops were to be *on the edge* of the curtain; and from these words 'on the edge' we get this instruction: "The way by which it comes to pass that two bodies of Christians shall be joined together shall be by the *lip* (the same word in Hebrew,) i.e. by their confession of Christ." The word *selvedge* is thus elucidated: "this has nothing to do with the life or confession of Christ, but implies the cutting off of all other persons who are not confessing Christ." There were to be curtains of *goats' hair* to cover the tabernacle. Goats' hair suggest goats; and in Matt. xxv goats stand for worldly professors. Our typologist says:

"Surely, we may be reminded of those in Matt. xxv., worldly professors, who have secret motives influencing them, not of grace. This tent was outward, to be a covering to the other. God dwells in the first, He makes it His habitation, but He uses the second as a protection to the first, for the people of God are often helped by the world, as regards their outward circumstances, and also in spiritual things, through many gifts they may possess. These gifts are not grace to *them*, though grace to the Church (1 Pet. iv. 10)."

We do not for a moment deny that many very important truths are shown us typically in the Mosaic institutions. The epistle to the Hebrews plainly shows this. The great principles that are made prominent in the new dispensation were germinant in the former dispensation, and were shadowed forth by it. But we do not find the slightest warrant for the idea that every detail of the tabernacle furniture and service is to be taken as signifying some Gospel truth. And how is a man who undertakes to give us the spiritual meaning of all these details, to know that his ideas are correct? And how is he to satisfy his readers that his explanation of the matter is the true one? Are we not in danger of accepting man's fancies as Scripture? Is not this what Swedenborgians have done? And although the explanations given should really accord with the things taught in the New Testament, still what right has any one to say that these particular truths are taught by the loops and taches of the tabernacle? We have no doubt that many are led into these fanciful interpretations under the idea that they are honouring Scripture. They seem to think it is a reproach to the word of God that so much of it should be taken up with unspiritual matters. A few considerations may help us to understand why there may be this copiousness of detail in the description of the tabernacle without our being compelled to spiritualize every item. In order that the Tabernacle should be invested in the eyes of the Jews with that sanctity that God wished it to have, it was necessary that every thing about it should rest upon a divine command, and that not a single thing should be regarded as having been originated by man. Another important thing was that it should in all its details be admirable in the eyes of the Jews. Another point is this. The gold and silver and precious stones, and costly articles of all kinds that were used in the erection and fitting up of this tent-temple, were the offerings of the people, and every man was made to feel that he had a personal interest in it and in its services. We thus perceive a number of very good reasons why God should condescend to all these details. The value of the whole as an educational system depended upon all the details and accessories. If the Israelite had been allowed to consider any of these as profane, he would soon have become skeptical as to the claims of the whole upon his reverence and obedience. The wisdom of the Most High is abundantly vindicated in the influence exerted by the whole system upon the reverent and believing Jew. The holiness, the personality, the condescension and the sovereignty of God were revealed to him as under the circumstances they could not otherwise have been. At the same time, all the more prominent features of the tabernacle service prefigured the great truths that are fully brought out in the Gospel dispensation.

THE HIGHER LIFE MOVEMENT.

Four years ago the very remarkable religious movement in England, of which Mr. Pearsall Smith was the recognised leader, bid fair to become one of the most important events in the religious history of the century. It received the cordial support of vast multitudes of the very best Christians in England, it was regarded with great favor in America, it was welcomed among all classes of Protestants on the Continent, and it seemed to be moving forward in a career of uninterrupted triumph. But at an unexpected hour, and from an unexpected quarter, it received a serious check from which it has by no means recovered. In the failure of its simple minded, but still great, leader, the movement failed lamentably, and failed too at a most critical hour. The good which it accomplished has not been destroyed, the work started has not wholly ceased, but the distinctive movement which attracted the world's attention has undoubtedly received a check which is almost tantamount to a defeat. Why has this happened? Was Mr. Smith wholly in error? Were those who acted with him in error? Has it been demonstrated that the so-called "higher-life" is a delusion? And has God put the mark of His disapprobation upon it by bringing the counsels of its supporters to nought?

It is too soon to write the history of the movement, but a few facts ought to be known in regard to it. Mr. Smith at the outset entered upon his higher experience at a Methodist meeting and for some time taught the doctrine of entire sanctification substantially as it has been held in Wesleyan theology from the beginning. But after his work in England had attained a magnitude which attracted the attention of the whole religious world, the pressure upon him to modify his doctrinal statements became very strong, and there is but too much reason to fear that he yielded at most important points. It seemed highly important to conciliate good men, who wished to join in the good work, and yet whose doctrinal notions were of the most crotchety character, and hence while no grave error was deliberately admitted, a good deal of important truth was quietly dropped out, until at last there remained but very little, indeed scarcely anything, of a distinctive character to hold the movement together. For instance, during the continental tour, and at the last great convention, it was frequently said that the whole doctrine had been resolved into this—I quote from memory—"Looking to Christ, the habitual attitude of the soul." This is a grand idea, but it is very incomplete, and has not enough distinctive in it to give coherence to a distinctive popular movement. Then again, so much was conceded to the power of ignorance in the believer, so much of sin allowed to dwell in that shadowy somewhere called "beneath the gaze of consciousness," that men who utterly rejected the Scriptural doctrine of entire sanctification, were able to join with the multitude in singing sweet hymns of trust, without however dreaming of trusting up to the point at which Mr. Smith entered upon the experience which had made him a man of power.

But the most fatal defect of all was the minimizing of the work of the Holy Ghost. The work of holiness is essentially the work of the Holy Spirit. Consecration has failed to attain its end if it has not received the seal of the Spirit. We place the sacrifice upon the altar in vain if the heavenly fire does not fall upon it. Trust in Christ has not been put forth in full measure if it has failed to bring the Spirit's indwelling to the soul. The possibility of being holy, of keeping the heart pure, depends upon the possibility of having the Spirit of holiness, like an illuminating and purifying flame, constantly glowing within the believer's soul. At a most opportune moment God sent Dr. Mahan to England, and his voice was soon heard among the promoters of the Higher Life movement, calling attention to the defective points in the teaching of the hour, and insisting that the only high, or higher, life known in the New Testament was simply the Pentecostal life, and that any experience which stopped short of the anointing of the Holy Ghost was not the experience of full salvation, perfected holiness, or entire sanctification. The Oxford Convention could no more dispense with the baptism of the Spirit, than could the first great meeting on the day of Pentecost. Many received this doctrine with gladness of heart, many sought and found the baptism of the Spirit, but many others were moved to earnest opposition to what they esteemed a most wild and dangerous error. It is not necessary to approve all of Dr. Mahan's views in order to see that, in the main, he spoke the right word at the right time, and did a grand service in exposing what was unsound, and in conserving what was good, in a great religious movement which had about lost the control of its leaders.

Mr. Pearsall Smith should not be held too strictly accountable for the apparently sudden check which the movement of which he was the leader received. He was pushed forward to a position which overtaxed his mental and physical powers, he had tampered with errors wholly distinct both in origin and character from the grand doctrine which at one time he so nobly preached, and his deplorable failure had no direct connection with the cause which he was publicly representing. It was the occasion, but not the cause of the sudden cessation of the movement which seemed to be sweeping on so grandly. That cessation must have come soon in any case. It was unavoidable. As a river which leaves its narrow, but deep and safe, channel, to spread out over the plain, *seems* to be enlarging its volume wonderfully for a time, but inevitably grows shallow and disappears in marshes and deserts, so this great movement had greatly widened its current at the sacrifice of depth, and was fast nearing the region of marsh and desert, when one false step of a man with a shattered mind, provoked a closer scrutiny which soon led to the discovery that the stream had no depth, no safe channel, no certain current, and was already disappearing from the view.

The original movement, however, that which existed before the term "higher life" with its dangerous vagueness was invented, still continues, is still gaining force, and is destined to move forward to a glorious consummation of holiness and power among God's people.

J. M. T.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

A SUNDAY SCHOOL PAPER FOR INDIA.

Sir,—Our Sunday School Teachers,—and the children too,—have long felt the want of a paper full of those fine English pictures, illuminated texts &c., and yet adapted to our Indian work. The S. E. Conference Publishing Committee have arranged to take the *Early Days* and the *Children's Companion*, beautifully illustrated monthlies of 16 pages, and attach an Indian Supplement of 4 pages which will give an Annual Volume of 240 pp. 6 by 8 inches. The paper and print are excellent. The 12 Nos. kept and bound will form a splendid book for the family. All this we give for 1 Rupee per year, including postage. Five or more copies to one address, paid in advance. Less than five copies Rs. 1-4-0 each. Already 150 copies are called for. We expect to open with 300. And if properly presented to our people we can easily secure 500 Subscribers before July. Will Pastors, Teachers and Parents help to introduce this paper? Explain the following to the girls and boys and set them at work getting Subscribers for their Paper. It is issued by our Conf. Publishing Committee.

Dear Children:—We are going to have a fine picture paper for our Sunday Schools. As it comes every month from London we will fasten to it four pages more which will tell about our S. S. work in India. Also, helps to our Bible Lessons, letters from our girls and boys, Puzzles and Questions for you to answer, and all such nice things for our young people. Now a great many ought to have this pretty paper. All who attend our S. Schools, and many others will gladly take it. Any of you who will get ten persons to subscribe for it as above, and send Rs. 10, will receive it for one year free. For five names, six months free. One boy secured 15 names and another 5 at the Lanoli Camp Meeting. As we must send to London for the papers, please secure your list of names as soon as possible. Address Rev. W. J. Gladwin, Secunderabad, Deccan, or Rev. W. E. Robbins, Kamptee, C. P. Yours truly, G.

Epitome of News.

Saturday, May 4.

—The remainder of the vessels and troops forming the second detachment of the expedition, left the harbour yesterday.

—The Calcutta *Sahachar* has been resuscitated. It reappeared on Monday last.

—*Truth* says "the memorial of the Bulgarian Turks to the Queen of England is a curious document, because it shows that the Mussulmans of Bulgaria prefer to live under a Christian Prince, to being the subjects of their liege Lord the Sultan. The fact is, that Turks and Christians lived very happily together, and that the *employés* of the central Government, who pillaged them with admirable impartiality, were their common enemies. Many of the provincial Turks are not wanting in sterling qualities, but a Government Turk of Constantinople is the vilest and most despicable scamp, that it is possible for the human mind to conceive."

—The Bishop of Colombo has turned his attention to the establishment of a nunnery. His sister is to be Lady Abbess, and will be entrusted with the education of a number of native ladies, who, after being properly qualified, "will emerge from the calm recesses of convent life into the busy, wicked, noisy world as refined teachers or saintly sisters of mercy."

Monday, May 6.

—*Bombay Gazette:* Sir Richard Temple has already been thanked most effusively by the Government of India for the quick despatch he has given to the Expedition which is ordered to rendezvous at Malta; and it will be generally and ungrudgingly conceded that every word of this praise was well deserved. The advertisement inviting tenders for shipping was only issued in Bombay on the 17th ult., and up to that time only preliminary preparations had been made for the probable contingency of equipping a force to sail from Bombay; yet by Friday night the 3rd inst., that is to say, within seventeen days' time, a complete little army of 7,000 men, perfectly fitted out, had been embarked and had set out on their voyage to Malta.

—The Secretary of State has, as a special case, sanctioned a pension of Rs. 1,200 per annum to Mrs. Moore, widow of Mr. F. E. Moore, late Deputy Commissioner of the Khotak District, Punjab, who died from the result of an attack made on him by a *Jat*, instigated apparently by no other reason than that he was the most prominent representative of the Government in that district.

—It is notified for general information that the postage on letters directed to the "expeditionary force" will be charged at *ordinary inland rates*,—prepayment compulsory.

—A Seedee took a sword out of a shop in the Fort, on Saturday, and began using it rather promiscuously. He inflicted a wound on a Hindoo and was afterwards arrested.

—13 men were attacked with Cholera in one house near the Market on Saturday and ten of them died.

—Just before the Shah left Teheran for Europe a soldiers' plot was discovered, the grievance being that the men's pay was in arrears. Ten soldiers were executed.

—G. Macpherson, Esq., Judge at Surat, has sentenced six of the rioters to transportation, one for 10 years, the rest seven years.

—*P. T. & Deccan Herald*: We have no doubt that there is some understanding between the Khedive, France and England about the keeping open of the Suez Canal. For a long time past the Khedive has employed a police force to patrol the banks and look after its safety. We should not wonder if part of the Indian Expeditionary Force was left in Egypt to do this work more efficiently than a mere Police Force can do. It is of the greatest importance to England that the Canal communication should be kept open; doubtless this will be one of the first things which will be attended to in the event of war.

—A telegram in to-day's *Times of India* confirms this view.

—*Friend of India*: "We do not know what others feel about it, but it is with dismay that we note such incidents as the attempt to rehabilitate Colonel Valentine Baker at Marlborough-house. It is a distinct insult to the nation, of which the Prince has been guilty, in so doing. We are not of those who would needlessly magnify the moral offence of this unhappy man. It was the essential blackguardism of the act, on the part of an officer, that the nation resented so deeply."

—Mr. Lethbridge has been appointed Commissioner for the Press. "His duties are," according to the *Pioneer*, "to feed the newspapers of India at large with bits of information concerning public affairs, with paragraphs of news in all variety, with explanations of Government measures, with telegrams, with announcements, concerning new appointments, with a little of almost everything appertaining to the contents of a newspaper."

Tuesday, May 7.

—*Bombay Gazette*; Surat, 6: Of the thirty-one rioters under trial before Mr. Lely twelve were discharged and the remaining nineteen committed today to the Criminal Sessions on charges of attempting to commit the murder of Mr. Scannell and others, causing grievous hurt to public servants, committing mischief, rioting, &c. A third riot case commenced to-day before Mr. Lely, in which three of the nineteen prisoners, already committed and two new ones are charged in connection with the riot at the Surat railway station.

—The Siddhee who committed the outrage in Bazaar Gate Street on Saturday, has been sentenced to 18 months of hard labour.

—The city of Canton was visited with a terrible tornado April 11. A correspondent says:

This morning had been stormy; thunder that pealed without ceasing for sometimes the space of a quarter of an hour. It was just about 3 P.M., when the thunder crashed forth from several quarters of the heavens at once, and then suddenly came such a peculiar rushing buzzing noise as I had never heard before. After listening for a few moments, I went to the door to listen, thinking the Powan had just arrived and had met with some accident to her engines. But a strange sight met me. To the south-west was a towering mass of cloud, blackened apparently with myriads of birds, and moving towards Shameen. I had only just time to close three windows when the air was darkened with leaves and branches of the trees and broken tiles. My windows began to break in all directions, and I stood expecting momentarily that the house would fall. In less than two minutes there was a lull, and feeling it safe to go out, I went to the back door and saw such a sight as I hope never to see again. The tornado was marching across the city, a pillar of a cloud, thick with dust and *debris*. In those two short minutes Shameen and the city were ruined as if they had withstood a long siege. An old resident said to me to-night, "I have seen many bad typhoons in China and other parts, but in all my life I never witnessed anything so terrific as to-day." A clear line, one hundred and fifty yards in width, seems to have been drawn through the city, passing immediately over the bridge connecting the north side of Shameen with the Canal Road. The scene of desolation, it appears from the top of a house by the canal side, is past description. Indeed it baffles not words alone, but thought. Over a wide area the houses are levelled to the ground, and a fire is blazing furiously [Thursday night, 10 o'clock] amid the ruins. The number of dead that must be buried there is terrible to think of. The sight at the bridge was by far the most shocking. For about seventy yards on each side the crowded fleet of boats seem to have been just knocked to small pieces. It was heartrending in the extreme. I was not there till half-an-hour after the tornado had passed, but the canal was still covered with small pieces of wood so densely that the water was scarcely visible, and a large number of persons were still holding on to ruins of their boats to save their lives.

It is said that 2000 Chinese lost their lives.

—G. of the *Times of India* on the Tigris: "Of the round wicker baskets coated with bitumen which have been on this river and the Euphrates for the last two or three thousand years, I counted seven. These basket boats or "kufas" are wonderfully convenient. They are generally eight or ten feet in diameter, and will take fifteen or twenty men across the river. One small paddle drives them along at a considerable speed: they present no broadside to the swift current, and can be sent along by a rotatory movement with very little exertion. Some of them are represented on the Nineveh basreliefs carrying chariots across a river, and judging from the mob of Arabs which we see on board one of them, Mr. Plimsol himself, would feel that it must be impossible to sink them."

Ruins of Ctesiphon: "Great ramparts of sun-dried brick still partly enclose what was no doubt a citadel. Adjacent to the palace, and about a league to the eastward, is a long line of similar ramparts which doubtless enclosed the city on that side. The palace is now more than half ruined, but the grand façade is nearly intact, and the centre hall can even now be admired in its original proportions. Though part of the arched roof has fallen in, the façade is 450 feet long and 110 feet in height. There are niches with cornices and mouldings in tiers over the whole front, and near the top is a row of windows. In the centre is the great hall, 106 feet in height and of proportionate width. The depth of the hall is 150 feet. In height and span the arch is said to be unequalled in the world."

Wednesday, May 8.

—*Times of India*; London, 7: Mr. Laing, Sir George Campbell, and Mr. Fawcett have expressed their thorough disapproval of the despatch of native troops to any possible seat of war. Sir Stafford Northcote, on the other hand, defended the prerogative of the Queen to call in all her subjects alike for the protection of the Empire, so long as their expenses were defrayed by the Home Government. The debate was not continued, but all further preparations in India will be suspended until further notice.

—Sir George Couper having noticed and rebutted the charges brought by Mr. R. Knight, touching the dearth in the N. W. Provinces, the Government of India have thus noticed the matter: "The Viceroy in Council cannot fail to share with Sir George Couper the deep and painful regret expressed by him at the lamentable mortality which in the early months of the year visited the distressed districts. This mortality was due in part to the unusual cold of the season, superimposed upon the privation caused by the total failure of the previous kharif crop; but the mortality, so far as it was directly the result of famine, was caused rather by the unwillingness of the people to leave their homes than by any want of forethought on the part of the local Government in providing works where they might be relieved. The Viceroy in Council unhesitatingly accepts the statement of the local Government that no one who was willing to go to a relief work need have died of famine, and it is satisfactorily shown in His Honour's Minute that the relief wage was ample."

—Six men have been seriously injured by an explosion of gas from packages of gasoline oil, in a Railway van at Hurda.

—*Bombay Gazette*: "With the *Bombay Gazette* of to-day we present to each of our subscribers copies of coloured Maps showing the extract territorial changes effected by the Treaty of San Stefano in Europe and Asia. These Maps, which are *fac-similes* of those presented to Parliament along with the Treaty, are very carefully and clearly executed."

—In reference to the recent despatch of troops from Bombay to Suez *en route* for Malta, the Governor in Council records his high sense of the manner in which the officers of the Marine Department did their work on this urgent occasion.

—A correspondent at Mussoorie writes, "I was much gratified on being shown to-day a splendid specimen of an aerolite, weighing 34lbs., apparently perfectly round. The aerolite fell in the interior of the hills luckily on soft ground and was dug out. It belongs to F. Wilson, Esq., and is about to be sent to the Museum in Calcutta. The specimen is rare, being so large and unique, and well worthy the attention of the scientific world."

—The Swamee of Akulkot, whom thousands of Hindoos used to worship, died at that place on Tuesday week. He was eighty years of age.

—*Oosterland Mail*; April 19: Among the deaths recorded this week are:—Sir Courtenay Honywood, Bart.; Dowager Lady Scott; the Bishop of Lichfield; the Hon. Mrs. G. W. Clive: Major-Gen. D. M. Scobie, late H.E.I.C.S., Bombay Army; Charles H. Kinahan, late major 63rd Regt.; and Rev. J. M. Brown, M.A., formerly missionary C.M.S., Punjab.

The son of Napoleon III., who continues to style himself the Prince Imperial, having been born in 1856, ought to have entered the French Army in 1876. At his request he was put off for another year, and within the last few days Prince Murat drew lots on his behalf and received No. 387. When this was done, the Prince claimed total exemption from service on account of his being the eldest son of a widow. The law obviously contemplates only the exemption of eldest sons of widows who support their mothers, which can hardly be said of the young Prince. Still, the Prince's claim extricated both the parties from a difficulty, for had he been admitted to the army, he would have had to be allowed to return to France, which is by no means considered desirable. Upon this ground the benefit of the doubt was given him, and the ex-Empress Eugenie is not to be deprived of her "support."

It is stated that all precious, religious, and artistic objects are being removed to Scutari from the Palace of Top Capou, as are also all arms and munitions stored in the arsenals at Constantinople. The Porte, it is said, foreseeing that the first belligerent occupying its capital would compel it to become its ally, is

considering the question of transferring the Government to Scutari.

On April 13 the Pope's allocutionary letter re-establishing the Roman Catholic hierarchy in Scotland was publicly burned on Glasgow Green.—

The *John Bull* is informed that over one hundred members of the congregation of St. Bathlomew's, Brighton, have joined the Roman Catholic Church during the past two weeks.

Thursday, May 9.

—*Times of India*: "Barely two months have elapsed since the Porte purchased peace, by signing a treaty which dismembered the empire, and annihilated its existence as one of the great powers of Europe; and in spite of recent rumours it is still threatened with the rupture of this peace by others, for objects which are avowedly not intended for its benefit. Peace has dawned on one side of the horizon long before war has disappeared from the other. And for anything we yet know, hostile armies may soon be marching through its already devastated provinces, its towns and villages may be requisitioned, they may be sacked and pillaged by foreign soldiery, whilst the beautiful capital city of the empire—a city renowned throughout the whole world of *Islam* —may be laid in ashes before the eye of a Sultan altogether powerless to prevent it. The Sultan has certainly declared that if hostilities break out between England and Russia he will remain neutral; but he well knows that it would be impossible for him to maintain that neutrality for four and twenty hours after the struggle had once commenced."

"Yesterday afternoon Mr. Albert P. Hall, chief accountant to Messrs. Forbes & Co-, of Bombay, died very suddenly at Mrs. Taylor's hotel, where he had been staying since his arrival from England about three months ago. The deceased was at business as usual during the forenoon and part of the afternoon, and seemed to be in very good health when he left the office. He was a young man, being apparently not more than 27. Death is attributed to heat apoplexy."

—From information received by the *Jame-Jamshed* it appears that a disastrous fire took place at Nadode on the 30th ultimo, by which nearly 1,200 houses were completly destroyed.

Friday May 10

—*Bombay Gazzette*; Calcutta, 9th: "The hearing of the appeal case of the Raja of Pooree and four of his servants commenced on Monday. *Alibis* were attempted to be proved in all the cases, and it was urged for the appellants that they knew nothing of the deceased, nor was any motive shown for the commission of the offence. A plea was also advanced in mitigation of the sentence; even if an assault were proved, it was only a case of grievous hurt, not murder. The medical evidence showed that death was precipitated and perhaps caused by wrong medical treatment, and injudicious action in moving him in his critical state from the hospital to the place to identify the scene of the assault. The Court did not think it neccessary to call on the Advocate General to reply as regards the Raja's appeal—which is equivalent to upholding the sentence of the lower Court. The Court will hear the Advocate General as regards the servants. Judgment reserved."

—Deaths last week, 576. By Cholera, 61.

—*Bombay Gazette*: "We regret to announce the sudden death of Honorary Lieut. D. McI. Smith, of the Adjutant General's Department. This officer was about to go to Poona, with his wife and family by yesterday's mail train, when on his arrival at Boree Bunder station he was taken ill, and had to be assisted into a carriage; he had hardly entered before he expired. The Coroner was sent for and an inquest was held. The verdict returned was, "that death resulted from heat apoplexy." Through the kindness of Mr. Conder a saloon carriage, for the conveyance of Mrs. Smith and her family, and a waggon, containing the body of the deceased, were attached to the 10 P.M. train to Poona."

Bombay Gazette; London, 19: "I learn from an English friend just returned from the States that cotton spinning is making such progress in the Southern or cotton growing States as to threaten not merely the English manufacturers (which we are prepared for), but even those of New England as well. He told me that mills are rapidly springing up all over Georgia which take the cotton direct from the field unginned and work it up; thereby saving time, labour, and cost; and his anticipations as to the prospect awaiting English manufacturers are therefore of the gloomiest character."

—Prospects are at legth improving in the famine districts of Mysore owing to recent falls of rain.

—Packet rates in the Indian Post having been reduced to ½ anna for 10 tolas, the same as for registered newspapers, there is now no necessity for registering newspapers.

Miscellany.

—Report of the Irish Presb. Mission in Guzarat and Kattyawar, for 1877. Rev. G. T. Rea, Gogo:

The Mission character I found standing very high among the heathen, and nothing could exceed the popularity of Mr Beatty among all classes, from the Rajah of Bhownuggur to the meanest sweeper of Gogo. The day before his departure a large meeting of native gentlemen assembled to bid him an affectionate farewell, and several poems were recited in his praise by an aspiring bard. The Christian population also presented him with a very flattering Address. Even an old Mahommedan lady could not withhold her meed of praise in the pregnant words, "You never did anybody any harm."

Wallacepur is a small village or hamlet of Native Christian colonists about 11 miles south-west of Gogo. The name is memorial, intended to preserve in affectionate remembrance the name of the saintly Wallace, who spent so much of his life at Gogo, and who so successfully exerted himself to procure from Government the large tract of land in the centre of which the hamlet is built.

The temporal condition of the people is much worse this year than last. Their crops have suffered so much from the want of rain that they will not, I fear, be able to pay any rent. They will not, however, be in actual want. As soon as the apprehension of a famine was felt I projected a plan for mitigating the calamity by the sinking of new wells and deepening old ones. The matter was arranged in such a way that each man by getting pay for his bullocks' labour in the work was enabled to provide for his house for about two months, whilst at the same time he was creating a source of provision in the future. It was, in fact, a contract work, with the intention on my part that each man should have a certain amount of profit in carrying it out, which was the best kind of relief works I could devise for the occasion. In this way five new wells have been sunk and one old one deepened, so that now every man has a well in his own farm, and they are all at present busy watering their crops of wheat. For this work, I received through a friend in Bhownuggur subscriptions to the amount of Rs. 415, and from Rajkote Rs. 88, but before all the wells are sunk to the necessary depth a much greator outlay will be required.

Rev. W. Wallace Brown, Borsad:

When I returned to Borsad from Baroda the drought had began to be felt and apprehensions were entertained of famine. Great fears were expressed of the Kolis, the poorest in resources, while largest in numbers and fiercest in disposition of the population, being driven by hunger to rise and plunder. Jivo and his friends visited me one day. I read from the Scriptures to them, and prayed; and Jivo and his brother seemed strongly impressed with the truth. When I asked Desaibhai how they were now disposed, he told me they were only waiting for some rain to fall in order to join us. One Sunday afterwards the two brothers came alone, and joined in further conversation and prayer. Desaibhai accompanied them that same evening to the huts they were then living in out in the fields that they were cultivating, some two miles from Borsad. He had intended to stay all night with Jivo, and bring him with his family in the morning. But when night fell friends gathered round. A native soldier joined them, and threatening language began to be used. So he thought it best to make his escape, and accordingly ran back, old as he was, all the way to Borsad, and came to the Mission house in a state of perspiration and excitement that showed me at once something important had occurred. I agreed to go out myself early in the morning, and when I did so found the people quieted down, and Jivo ready to accompany me. But his wife drew back just as we were starting; so he was advised to stay till he should win her more completely over. I was awakened that same night to be informed that Jivo had come of his own accord with his wife and children to Khasivadi. His brother followed, and afterwards a nephew, both with wife and children, together with two other nephews that are orphan boys, and a blind and widowed sister with her little son. A brother also of Gambhir, one of the oldest Christians of the district, joined us from Bethasi, and another Koli from Borsad, who can still relate the instruction given to him by Mr. Montgomery some thirty years ago in Borsad as having still abode in his memory and disposed him to accept the truth.

Rev. J. Shillidy, Anand:

During the year some 75 acres of land were obtained near Bhalaj, a village about 8 miles from Anand. Some Christian Dherds have been sent there to cultivate the land, and it is hoped that in ordinary seasons, though possessing but a small piece of land each, they will be much better off in a worldly point of view than they were formerly when dependent on weaving for a livelihood. At first the heathen of the place were very unfriendly, but it is hoped that a better understanding will soon prevail between them and the Christians.

A Church was built at Neriad during the year and has been open for worship since July last. It is intended to erect immediately two other Churches, one at Anand, and one at Bhalaj.

—Report of the Bombay Medical Missionary Society for 1877. The Committee say:

As in former years, the endeavours of the local Committee to raise funds have been largely supplemented by the efforts of Mr. Alexander Brown, of Liverpool, one of the founders of the Mission. Out of a total revenue of Rs. 7,180 received in Bombay, Rs. 2,557 has been received through him, and he has, in addition, raised £120 to meet payments made on behalf of the Committee in England. Mr. Brown has, however, owing to the growing difficulty of obtaining subscriptions amongst home friends, been compelled to intimate to the local Committee that he will not be able in the future to help the Mission so largely as heretofore, but he has agreed to guarantee to raise at least £120 per annum. The committee are anxiously looking out for fresh sources of income, and representations have been made to the various Missionary Associations at home, which, it is hoped, may lead to their aiding in the support of the Mission. It is encouraging to be able to report that the Free Church Mission have, from the beginning of 1878, agreed to entrust Dr. MacDonald with the teaching of Natural Science at their College. The work will only occupy a small portion of Dr. MacDonald's time each day, so that it will not at all impair his usefulness to the Mission. The remuneration which the F. C. Mission have agreed to give is Rs. 150 per mensem, and of this sum Dr. MacDonald generously gives up Rs. 100 to the Mission, only retaining Rs. 50 per mensem to cover his necessary disbursements in connection with the work. The wants of the Mission are altogether so comparatively small (about Rs. 8,700 per annum), that the Committee cannot think that were the duty of maintaining it properly appreciated by the Christian community of Bombay, the burden could not easily be borne. If the work is the Lord's, in whose name alone it is carried on, then it must prosper. Only, let Christians see that when the claims of an institution such as this Mission is, are put before them, they realize aright that they are the Lord's Stewards, and let them give freely as He hath prospered them, for He loveth a cheerful giver.

Dr. MacDonald:

It has been disputed whether the so-called famine fever ever actually appeared in Bombay. All that we can say is, that out of the large number of cases of fever which were under our treatment during the months of March, April, May, and June of last year, many of them presented all the phenomena, both as regards communicability and clinical features, by which physicians ordinarily recognise the disease, and the usual simple treatment of that disease was followed by recovery in fully sixty well-marked cases —only two deaths having occurred.

The ideas of treatment which many of the natives of India have are limited in its negative aspects to a few simple, but not very helpful principles, such as the exclusion of fresh air; neglect of water, both for purposes of cleanliness and as a drink; abstinence from milk and other simple articles of food, as being injurious; and refusing to put themselves under rational treatment. In its more positive aspects it often happens that the treatment in which they have most faith consists in calling in the help of one of the numerous *hakeems* who are always ready to undertake the cure of any disease. When evil spirits are believed to be the cause of the disease, then there are to be found exorcisors who will undertake to drive these away and cure the patient. Sometimes offerings are made at the temples in the hope of appeasing the god who has sent the disease, and of inducing him to withdraw his afflicting hand. Charms of various kinds are nearly universally believed in as a means of warding off or of curing disease.

There are multitudes in India who are year by year carried of by preventible or curable disease. Medical missionaries give themselves to the work of relieving the sufferings and treating the diseases of those who come to them for relief. And so I say that a Medical Missionary who is engaged in that way is doing true Christian work, apart even from its conciliating influences. It shows the people that the missionary is their true friend, desirous of doing good to the people amongst whom his work is carried on.

Like all Missions, a Medical Mission is, further, engaged in the work of making known the Gospel. Medical Missionaries have sometimes been accused of using their knowledge of medicine as a bait by which to tempt the poor heathen to come and receive religious teaching. This is a mis-representation. The position of a Medical Mission is this: it is a means of doing good in a very direct and material way, and, *in addition*, it does something in the way of making known the glad tidings which the Gospel has made known to mankind. The two things are distinct, and yet the work is carried on in the same

spirit,——the spirit of love to Christ. I fear that it is not so much the want of sympathy with Medical Missions as a spirit that is inimical to all Mission work that leads to the misrepresentations referred to."

Selections.

CHRISTIAN EXPERIENCE OF PRAYER.

BY REV. WM. W. PATTON D.D.

It is a noticeable fact, that prayer is an experience as well as a doctrine. The theory might be very taking, might base itself upon grand probabilities connected with the character and government of God in their relation to human wants, and might be buttressed about by well arranged texts of Scripture; but if personal experience failed to verify it, and if the history of the church since the close of the Scripture narrative yielded it no support, where would its advocates be left? Their sole resource would be, to affirm that, while the theory was reasonable and Scriptural, and to be received as orthodox doctrine, the church had obtained from it no practical benefit! And such an astounding affirmation would have to be explained by the hard supposition, that for eighteen centuries the Christian world had not complied with the plain conditions annexed to prayer. But we are placed in no such absurd dilemma, as a consideration of a few facts will abundantly show.

1. There is no point upon which the Christian world to-day is more unanimous than upon the efficacy of prayer. If an ecumenical creed were drawn up, it might truthfully be said, that if the first article declared a belief in God, the second would announce that God hears prayer. And this universal faith, the enquirer would be told, is not a mere logical inference, nor yet a mere exegetical conclusion; but it is a simple assertion of a world-wide experience. Wherever the church has been, prayer has ascended, and answers of mercy have come down.

2. Hence, prayer has everywhere been made a part of the Christian worship, and of the instrumentalities of influence and success. Different churches have their various creeds, their liturgical and non-liturgical service, their sacraments more and less numerous, and their minor characteristic ceremonies in which they differ widely; but they all have prayer, and a great deal of it. It is brought into the very front rank. In some churches the Prayer-*book* is the distinguishing symbol, while in others the Prayer-*meeting* holds a corresponding place. Nowhere can one find a prayerless church. That would be a self-contradiction. Everybody knows it would be a failure, were the experiment attempted. Each branch of the Christian church also lays special stress upon this approach to God, in all pressing exigencies. It falls back upon its own and the general experience, at such a time, and begins to pray with peculiar earnestness and faith; whether it be deliverance from persecution or other calamity which is sought, or a renewal of spiritual life, or the conversion of sinners, or the inauguration of some important enterprise.

3. Ecclesiastical history comes forward here with its corroboration, and tells us that each great movement in the church at large, or in particular branches, has been borne onward to success upon a wave of prayer. This is a uniform testimony. Thus all the historians of the Reformation of the sixteenth century bear witness that Luther, Calvin, Zuinglius, Melancthon, Knox, and others who were leaders, were as mighty before the Lord in prayer, as they were before man in the pulpit and through the press. It was eminently the same in the Great Awakening in this country, under Edwards, the Tennants and their coadjutors; as will be evident to the reader of President Edward's narrative of the work. Such was also the experience of Whitefield and the Wesleys a little later, in the mighty revival which gave new life to evangelical religion on both sides of the Atlantic. The same unvarying characteristic is reported from the revival scenes which were witnessed under Finney, Nettleton and other American evangelists; from the powerful Irish and Scotch revival of 1860; from the pervasive American refreshing a few years earlier; and from the British and American revival campaigns led by Mr. Moody and other evangelists. The order of events has been, first mighty and united prayer, and then marvelous results. And the whole history of missionary success among the heathen is a succession of testimonies in the same direction.

4. Now comes in private and individual Christian life; which is everywhere a life of prayer, that begins in a natural instinct, is fed upon Scriptural promise, is strengthened by the filial tendencies and faiths of every child of God, and is confirmed by abounding personal experience and observation. Of course much of the prayer offered is general, blends with the petitions of others, and cannot be distinctly traced in its connection with results; for the individual saint prays much for the local church and for Zion at large, and his prayer for himself is chiefly for spiritual growth and a general divine care. But life furnishes the Christian many an exigency, when, like Jacob at Peniel, he is compelled in his agony to wrestle with God, and when, like Jacob, he proves to be an Israel, and to have power with God, as a prince, so as to prevail. Some of these cases are cherished in precious, secret memories—for the saint often shrinks from admitting others to the holy of holies of his experience; and others occasionally come out in biographic records, or in relations needed to strengthen those weak in faith.

5. And here should be noted the significant fact, that those are the firmest believers in the power of prayer who use it the most. The skeptics are not those who have been scientific enough to put prayer to a personal test, according to its nature and conditions, as described in the Bible. They want other people to put it to a public test, upon skeptical principles, and in a spirit and manner inconsistent with the whole conception of prayer as a needful moral condition of divine blessing. But one never hears a spiritual Christian, who has made prayer his stronghold for years, coming forward to mourn over its inefficacy, and to testify that praying breath has been wasted breath. No; on the contrary, those who have been moved to make prayer almost a specialty, those whose temperament and training, whose study and observation, have led them to large use of it daily, and to very specific use of it in connection with the particular wants of life, little and great, are most certain of its value, and have the most numerous and striking facts to relate in support of their belief. This is precisely what ought to be, if the Bible promises are to be credited, and if prayer does actually avail. An occasional coincidence of an outward event with a previous petition might count for nothing; but a steady experience of blessings, given in a way correspondent to the spirit of the prayers offered—blessings temporal and blessings spiritual, blessings for one's self and blessings for others—cannot be set aside as a pretence or a delusion.

6. And so we come to understand the proper use of gathered testimonies on this subject; such as Dr. Prime's two volumes, based on the records of the Fulton Street Prayer Meeting in New York, and the one by the writer of this article, entitled "Prayer and its Remarkable Answers." They are to be taken as illustrative cases, gathered from all classes of society and all sects of Christians, and pertaining to every variety of public and private want, to show those opportunities of information are limited, that experience outside of the Bible is like that inside of it, in the main characteristics; that God is equally near to us as to ancient saints; that supernatural religion is a true religion; that Christ's name is a power in the nineteenth as in the first century; that the divine Fatherhood is a blessed reality; and that for human ignorance, weakness and sorrow there is adequate provision in the God-given privilege of prayer. They are not meant to show that God has promised to give, and does give, anything for which Christians choose to pray in the name of Christ, believing that it will be given—which were to deprive us of God's wisdom, and to substitute our ignorance, to his dishonor and to our injury. But the multiplied facts prove that all our wants and troubles may be freely brought before God in prayer, in full faith that He will send the helps in kind and in time as shall be best for us, and that the very fact of true prayer being offered, is frequently the fulfillment of the moral condition which makes it wise for God to give the specific blessing which was asked in subjection to His perfect will.

Howard University, Washington, D.C.—(*Congregationalist.*)

COMMERCE AND RELIGION.

NOTES OF AN ADDRESS TO BUSINESS MEN, BY REV. DR. OSWALD DYKES, AT DEVONSHIRE HOUSE, BISHOPSGATE.

(*Concluded from our last.*)

Of course I don't say there are not plenty of honest men who have no religion. For religious sanctions long continue to affect the conscience after the faith itself which supports them has been undermined. But for society as a whole what security is there for honour and truth save the moral authority of God? Nor is any individual so safe he can afford to neglect this safeguard. For the sake of his own commercial uprightness, let every young business man settle his life on religious belief and religious principles. Let him make God his friend, and walk by faith in a divine order which must in the last resort prevail—however the wicked prosper! Once it used to be said that duty was the divinity before whom Englishmen bowed. Is it now to be success?—that idol of the hour, gilded without, but rotten within. The question of national morality will be solved by each man answering it for himself.

So far I have spoken of the negative influence of religion on business. This degree is a very insufficient quantity. It may keep a man honest; it does not save him from utter selfishness, and money-grubbing, and money-worshipping. The true place of God in trade is more. It is this: My business is my Father's business. In other words, let a man say, "I am about God's work; set by Him to do it; doing it for his approval and for his ends." Sound wholesome business of every sort is a serviceable piece of work which God means shall help on the world's happiness; else it has no business to be at all. There is no reason why it should be done only for gain or for a living. By all occupations men have to live; it does not follow that they have no higher aim than earning money.

Trade is at this moment a civilising, beneficent factor on the largest scale. It is the ally of peace; it is gradually making war more unlikely. It is subduing earth to man's happiness. It welds the nations; it opens the lands to civilization and the Gospel. It is too a noble vocation; and my contention is that it ought to be followed in a godly, unselfish, and noble temper.

But to do this you must have religion, true Christian religion, in your heart. You say I am to be about my Father's business. How can I till I know Him for my Father? It is the professed glory of our Christian Gospel that it restores us to the favour of our Father, and restores to us the heart of a son of God. I speak in the interests of no school or sect of opinion in Christianity. All churches, all schools of Christian thought, agree here. Receive Christ, and the fruit of his mission and work will be that you begin to live as a son of God, about your Father's business.

Is not this the ideal life? Would it not ennoble business? Would it not keep you from its snares? Would it not prepare you for the future? Such a life need not fear death, for it will do equally in any world. Here, therefore, erect your minster—God's altar and house—if you would consecrate business. Not in the market-place merely. Market women may leave their basket on the steps of the cathedral while they go in to pray, but they may overcharge or deceive when they come out. Ruskin describes how Venetian street-urchins gamble at the church door, clashing their *centesimi* on the marble threshold of St. Mark's.

And we may build a church at every corner and be none the holier traffickers for that. In Christ's day men trafficked and cheated in the Temple; as 200 years ago men sauntered and gossiped in the nave of St. Paul's as in a piazza. It is within—in the heart, will, conscience—we must set up God's altar and the cross of his Son. Accept of Christ and devote yourself to Him. He will teach you to say to his Father, "My Father," and he will set you about your Father's business.—(*Christian.*)

TESTS OF CONVERSION.

BY REV. THEODORE L. CUYLER.

At this season of the year—after many special services held during the Winter—large numbers of persons are offering themselves for admission into the churches. When a person has joined Jesus Christ in heart, he or she ought to join Christ's flock by open confession. The point to be ascertained is whether there be a genuine conversion or not; for except a man be converted, he cannot enter the kingdom of heaven. What are some of the surest tests?

The first test is the attitude of the heart towards sin. Repentance is put before faith in God's Word. We must abhor evil before we cleave to that which is good. Do you abhor your past sinfulness, and are you ready to abandon your sinful practices, without any exception? This is a question to take precedence of all others. While the love of sin remains, the heart cannot love the spotless Saviour. There is no room for both. God will not accept a corner, and leave to Satan the "chief seats" in the soul. "Ye shall seek Me, and find Me, when ye search for Me with *all* the heart." It is the compromise with favorite sins which produces shallow conversions, and stunted Christians. Pray for deep conviction, and a thorough uprooting of evil principles and inclinations. A true Christian must not only do a great deal of sincere loving, but also a great deal of honest hating. Dr. Johnson loved "a good hater." Until an awakened sinner so hates sin as to lock it out, he has no room for Jesus to dwell within him.

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In this conflict with sin, you will soon find that you can accomplish nothing without the help of the Holy Spirit. Not by your own might, not by your own power, "but by My Spirit, saith the Lord." You must conspire with, and work with, that Divine Spirit. Where He presses you, yield; whither He leads, follow! This demands constant prayer for His guidance. Are you asking this with all sincerity? In prayer, you ought to go over the whole ground of your weaknesses and wants—as a gardener puts his spade into every inch of the soil in order to clear out the weeds and to break up the ground for the valuable seeds.

Are you willing to deny self in order to please Christ? This question comes from the Master to you. He emphatically declares that whosoever will not deny himself and take up his cross daily, cannot be His disciple. The real essence of faith is the entire letting-go of self, and the cleaving to Jesus only. To put self clean down, even to the abandoning of any self-righteous idea of saving ourselves by prayer, church-going, or any other good act, is essential to a right trust in Christ. In homely phrase, you cannot hang your hope on two hooks at once. Nothing on myself; everything on Christ—must be your motto.

The best evidence of love to Jesus is the daily endeavor to keep His commandments. To do this you must know just what they are and this requires Bible study. As gold is the standard of values (let the currency-cobblers say what they may), so the Heaven-coined words of Scripture are the standard of opinion and conduct. Examine yourselves, whether ye be in the faith; but the examination must be made by Bible-tests. Two passages that we especially commend to your study are Luke ix. 23-26, and Romans viii. 12-16. If you find that the whole drift and trend of your desires and aims are towards Christ, then you may feel thankful, and go on your way rejoicing.

Raptures are not always vouchsafed even to the most genuine converts. But you ought to feel a solid satisfaction in following Christ. A healthy man will enjoy a ripe peach, or a luscious bunch of grapes. There must be something lacking any one's experience who professes to be feeding on Christ, and doing Christ's will, and yet finds no light in it. How can we love Jesus, and not know the fact, or experience no joy in the emotion?

If you have repented of your sins, and laid hold on Christ, then carry your religion into every nook and corner of your daily life. Clench your solemn purposes by entering into some such *covenant* as the following: "I humbly and sincerely *take*—God to be my Father—Jesus Christ to be my Redeemer—the Holy Spirit to be my guide and comforter—the Word of God to be my rule of life—and the followers of God to be my people." You never need fear a fall while you stand fast to such a covenant with the Covenant-keeping God.—(*N. Y. Evangelist.*)

INFANT SALVATION.

It is often said that the Scriptures contain no direct statement in regard to the salvation of infants; that we can only infer it from the infinite benevolence of God, and from the fact that those dying in infancy have never been guilty of actual sin. It is generally held, that although born with depraved natures, they will, if dying before arriving at the period of moral responsibility, be somehow regenerated and saved.

The bearing of Rom v. 18 on this question, has not, we are persuaded, been sufficiently considered: "Therefore as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." This language of the Apostle is often quoted, but very erroneously, to prove the final salvation of all men.

What it does assert in the most positive terms, is that condemnation and justification, with reference to our race, run parallel with, and exactly offset, each other; that as all men, through the offence of one (Adam), stood legally condemned, so all men, through the righteousness of one (Christ), stood legally justified. The truth, then, decisively taught by the passage, is this, that by virtue of what Christ has done, all men are born free from condemnation, and stand legally justified before God. This legal standing is retained until forfeited by personal, voluntary transgression. Hence we are left to infer from the general mercy of God, but we have positive warrant from the very language of the Scriptures for the conclusion that all dying in infancy, and previous to personal transgression, die in a justified state, and share equally with believers in the salvation purchased by the Saviour. "He tasted death for every man." Not an individual of our entire race but has been made a direct participant in the blessings of redemption. It is only by wilful transgression that these blessings can be forfeited, and any portion of redeemed humanity finally fail of everlasting life.

This interpretation of the Apostle's language completely sweeps away all mediæval notions of the efficacy of baptism in washing away original sin, and of its necessity in order to the salvation of those dying in infancy; it gives us the joyous assurance that this end is wholly secured by the finished work of Christ, and depends not on the administration of an external rite by priestly hands.

Could this truth have been clearly apprehended through all the ages of the Christian Church, how much anguish would have been allayed, and how much solace brought to parental hearts! R. G. K.—(*N. Y. Evangelist.*)

TELEGRAPHIC NEWS.

Malta, May 2nd: Major W. T. Keays, Assistant Commissary General, and Major F. J. Adam, Assistant Quarter-Master General, have arrived here from Bombay.

London, 3rd: It is semi-officially stated at St. Petersburg, that the principle of direct negotiations between London and St. Petersburg has been adopted.—It is rumoured that there is now a conciliatory tendency at St. Petersburg.—In a second speech made by Mr. Cross, Secretary to Home Department, at Preston yesterday, he said England was bound to exhaust diplomacy before going to war. She strongly desires the maintenance of peace, but insist that Treaties cannot be annulled at the will of a single Power.

St. Petersburg, 3rd: Prince Labanoff has been appointed Russian Ambassador at Constantinople, in place of General Ignatieff. This change is regarded as a pacific sign.

Constantinople, 3rd: Chakir Pasha has been appointed Turkish Ambassador at the Court of St. Petersburg.

Aden, 3rd: The British ironclad frigate Shannoon and the corvette Ruby have arrived here *en route* to China to reinforce the British Squadron there.

London 4th: It is expected that Russia will issue letters of *Marque* in the United States of America, in the event of war with England.—Fenian agents are at present active in the United States.—Mr. Gathorne Hardy, the new Secretary of State for India, has been gazetted under the title of Viscount Cranbrook.

Constantinople, 4th: In to-day's sitting of the Turkish Parliament the President of the Council of State declared that Turkey will observe neutrality P (in the event of war between Russia and England) and defend her own territory.—Baker Pasha has been appointed Commander of the 1st Turkish Army Corps which defends the lines around Constantinople.—The Russians have occupied Pravady and cut off all communication between Varna and Shumla.—The Grand Duke Nicholas has arrived at St. Petersburg from San Stefano.

London, 5th: The Russian Military authorities are urging on the Porte to surrender Batoum, Shumla, and Varna.

Constantinople, 5th: The Russians and Turks have arranged for the return of the Bulgarian refugees to their homes.

Belgrade, 5th: Servia is again increasing her armaments.

Constantinople, 6th: Frequent interviews are taking place between General Todleben and the Turkish military authorities.—General Todleben intends changing the position of the Russian troops before Constantinople.

7th: The Roumelian insurrectionary movement is gaining ground in the Balkans.—General Todleben intends shortly to withdraw the Russian troops before Constantinople to the lines at Tchalmadja, leaving a small force, however, at San Stefano.—The Russians have offered to retire from the neighbourhood of Constantinople to a fresh position in a straight line from Dedeagatch to Adrianople, provided the British Ironclad Squadron withdraws from the Sea of Marmora.

London, 7th: In the House of Commons this evening Sir Stafford Northcote, in reply to a question respecting the destination of the Indian Expeditionary Force, said that it is to go to Malta, as already stated.

8th: Count Schouvaloff having gone on an important mission to Saint Petersburg, increases the hope that a compromise between England and Russia may yet be affected. The pricipal difference which exists is respecting Batoum and Bulgaria.

Constantinople, 8th: The Turks are delaying the evacuation of the Quadrilateral fortresses until the Russian troops leave the vicinity of Constantinople. Latest advices received here from Armenia state that the Russians are marching towards Batoum.—The Russians have removed their chief depots from San Stefano to Tchataldja.

London, 9th: The negotions between Russia and England are more active, and hopes of a favourable issue are increasing.—In a speech made by Sir Stafford Northcote yesterday at Oxford, he said that he hoped we were now approaching the end of our difficulty with Russia.

PASSENGERS SAILED.

P. and O. Str. *Hindostan*, 6th:

For Southampton.—Mr and Mrs G J Hynes, Mrs Babington two children and two infts, Miss Denis De Vitre, Mrs Maconachie, child, and infant, Mrs R F[illegible] four children, and infant, Mrs [illegible] child, Major and Mrs L Touche, Braidwood and infant, Dr and Mrs J S H G Hill and two infants, Mrs F Turner, Lieu-Col Burton, Mrs W H Climo and two infants, Mrs Thompson, child, and infant, Master Lungley, Mr and Mrs Wade, two children, and two infants, Mrs S Rutt and two infants, Mrs Lanning and child, Miss John son and two infants, Mr and Mrs Vereker, Capt Brooks, Capt Hackett Mrs Medley and child, Mr and Mrs C Locke and four children, Mrs Thomson and two infants, Mrs Owen and two children, Mrs Elton, lady and three children, Capt Keith, Mrs Hunt and two children, Master Hunt, Mrs Pitman, Mrs King, Mrs Hammell, Col Pottingers' infant, Mr and Mrs Norgate, child, and infant, Miss Bristow Lieut LeQuesne, C I J M Macintyre, Mr E J Herofase, a gentleman, Capt R Pulford Captain N Barnes, Mrs Stackpole, Messrs H D P under, C W Jackson, R Clarke, A G Jackson, Crawshaw, Odell, C Musgrave, J Hyburne, D Jaffray, E A Wheeler, Rouch, Shurrock, and Moore.

For Brindisi.—Dr J McGregor, The Hon'ble Maxwell Melvill, Dr Knapp, Mr Collett and friend, Mr J and Miss Ramsay, Dr Rembert, Mr and Miss Anderson, Messrs H Dear, P enn, Renard, L Saunders, Risley, T D Beighton C S, Lang, C T Mel , F R S Collier, A Christie, W H Smith, B S, Craven, and J Crick.

For Venice.—Mr and Mrs J J Whitty, Major W G Sharp, The Hon'ble Mahomed Ali Rogay, Mrs Beatty, Mr Veejee Nansey and party, Messrs Ardaseer Dhunjibhoy, A V Palmer, J Fachiri, C B Saunders, CB, Ali Akbar bin Hajee Hoossain, Osman Allarakia, R J H Arbuthnott, Rattonjee Limjee, and Jankibhoy.

For Malta.—Col F Brine, R E.

For Suez.—Major Macpherson, Messrs Watson and J Hughes.

Per Str. *Achille*, 10th:

For Trieste.—Mr and Mrs A P de Saone, Lt Col O L Smith, Dr Sheetz, Mrs M Tweddell, Mrs Lydiard, Capt de Bont, A gentleman, Mr and Mrs H Goldenstein, Messrs W H G Gill, J R Haswell, and J L Stipperger.

For Suez.—Mr Raynon.

For Port Said,—Major and Mrs Stewart and two children, Mr and Mrs Copenagen, Rasid Hydar Ali, Abbas Harun, and Two deck passengers,

For Constantinople.—Mr Tullah Effendi, and Mr Fateh Ali.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khedive*, 7th:

From Southampton.—Miss Wright and sister, Mr and Mrs Peck's Mrs Stiles and Miss Strausham, Major Williams, Mrs Baker and infant, Mrs Connell, Mrs Barnes.

From Gibraltar.—Major and Mrs L'Estrange, Mr and Mrs Nesfield, and Ex wreck of Childwall Hall.

From Venice.—Mr Lodekker, and Mr W Watson.

From Brindisi.—Mrs Montefiore, Miss Piggott, Captain and Mrs De Lautour, Mr C Palmer, Mr Richardson, Mr Bean, and Mr R Bayley.

From Aden.—Surg Kelsall, and Mr C Perrins.

Domestic Occurrences.

DEATHS.

HEYWOOD—May 1st, at Poona, Elizabeth Sarah Emma, the daughter of Mrs. M A. Heywood, aged 2 months and 5 days.

FENWICK—May 2nd, 1878, at Ahmednagar, Mrs Mary Fenwick, aged 41 years, widow of the late Overseer Edward Hanley, P W. D. and subsequently of the late H. Fenwick Esq.

LAND—May 3rd, at Upper Colaba, James Frederick Fane, the infant son of Surgeon Major J Land M D, Army Medical Department, aged eight days

POWELL—May 7th, at No 7 Albion Place, Byculla, Emma Isabella daughter of Mrs. and Mr. J Powell, aged 20 years, 8 months, and 7 days.

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